1: Leitner L-3 (1866-93) 1893? AV3 Dard AV3

A NOTE ON CLASSICAL ALLUSIONS TO THE DARDS AND TO GREEK INFLUENCE ON INDIA.

The Dards.

114 Herodotus (III. 102-105) is the first author who refers to the country of the Dards, placing it on the frontier of Kashmir and in the vicinity of Afghanistan. "Other Indians are those who reside on the frontiers of the town 'Kaspatyros' and the Paktyan country; they dwell to the north of the other Indians and live like the Baktrians; they are also the most warlike of the Indians and are sent for the gold," etc. Then follows the legend of the gold-digging ants (which has been shown to have been the name of a tribe of Tibetans by Schiern), and on which, as an important side-issue, consult Strabo, Arrian, Dio Chrysostomus, Flavius Philostratus the elder, Clemens Alexandrinus, Ælian, Harpokration, Themistius Euphrades, Heliodorus of Emesa, Joannes Tzetzes, the Pseudo-Kallisthenes and the scholiast to the Antigone of Sophocles* — and among Romans, the poems of Propertius, the geography of Pomponius Mela, the natural history of the elder Pliny and the collections of Julius Solinus.† The Mahabharata also mentions the tribute of the ant-gold "paipilika" brought by the nations of the north to one of the Pandu sons, king Yudhisthira.

In another place Herodotus [IV. 13-27] again mentions the town of Kaspatyros and the Paktyan country. This is where he refers to the anxiety of Darius to ascertain the flow of the Indus into the sea. He accordingly sent Skylax with vessels. "They started from the town of Κασπάτυρος and the Πακτυϊκὴ χώρη towards the east to the sea." I take this to be the point where the Indus river makes a sudden bend, and for the first time actually does lie between Kashmir and Pakhtu-land (for this, although long unknown, must be the country alluded to),‡ in other words, below the Makpon-i-Shang-Rong, and at Bunji, where the Indus becomes navigable.§ The Paktyes are also mentioned as one of the races that followed Xerxes in his invasion of Hellas (Herod. VII. 67-85). Like our own geographers till 1866, Herodotus thought that the Indus from that point flowed duly from north to south, and India being, according to his system of geography, the most easterly country, the flow of the Indus was accordingly described as being easterly. I, in 1866, and Hayward in 1870, described its flow from that point to be due west for a considerable distance (about one hundred miles). (The Paktyes are, of course, the Afghans, called Patans, or more properly Pakhtus, the very same Greek word). "Kaspatyros" is evidently a mis-spelling for "Kaspapyros," the form in which the name occurs in one of the most accurate codes of

[115]

* Strabo II. 1., XV. 1.—Arrian de Exped. Alex. V. 4 Indica c. 5.—Dio-Chrysos. Orat. XXXV.—Philostrat. de vitâ Apollon. Tyan. VI. 1.—Clem. Alex. Paed. II. 12.—Aelian de Nat. An. XV. 14.—Harpokrat. s. v. χρυσολόγοι, Themist. Orat. XXVII.—Heliodor. X. 26.—Tzetz. Chil. XII. 330-340.—Pseudo Kallisth. II. 29.—Schol. ad Sophocl. Antig., v. 1,025.

† Propert. Eleg. III. 13.—Pomp. Mel. III. 7.—Plin. H. N. XI. 36, XXXIII. 21.—Solin, c. 30.

‡ Indeed, there is no other country between Kaspatyros and the Paktyan country excepting Dardistan.

§ This is the Bunji of recent Chilas fights (1893).

1: Leitner L-3 (1868-93) 1893? AV3 Dard AV3

did not seem to be forthcoming. They then formed a circle, again separated, the movements becoming more and more violent till almost all the bystanders joined in the dance, shouting like fiends and literally *kicking* up a frightful amount of dust, which, after I had nearly become choked with it, compelled me to retire.* I may also notice that before a song is sung the rhythm and melody of it are given in "solo" by some one, for instance

Dānā dāng dānū dāngdā
nādaāg dānū, etc., etc., etc.

B. BEVERAGES.

BEER.

Fine corn (about five or six *seers* in weight) is put into a kettle with water and boiled till it gets soft, but not pulpy. It is then strained through a cloth, and the grain retained and put into a vessel. Then it is mixed with a drug that comes from Ladak which is called "Papps," and has a salty taste, but in my opinion is nothing more than hardened dough with which some kind of drug is mixed. It is necessary that "the marks of four fingers" be impressed upon the "Papps." The mark of "four fingers" make one stick, 2 fingers' mark ½ a stick, and so forth. This is scraped and mixed with the corn. The whole is then put into an earthen jar with a narrow neck, after it has received an infusion of an amount of water equal to the proportion of corn. The jar is put out into the sun—if summer—for twelve days, or under the fireplace—if in winter—[where a separate vault is made for it]—for the same period. The orifice is almost hermetically closed with a skin. After twelve days the jar is opened and contains a drink possessing intoxicating qualities. The first infusion is much prized, but the corn receives a second and sometimes even a third supply of water, to be put out again in a similar manner and to provide a kind of Beer for the consumer. This Beer is called "Mō," and is much

[113]

* The drawing and description of this scene were given in the *Illustrated London News* of the 12th February, 1870, under the heading of 'A Dance at Gilgit."

Ir Leitner L-3 (1866-93) 1957 AV3 Dupl AV3

*LEGENDS RELATING TO ANIMALS.**

1.—A BEAR PLAYS WITH A CORPSE.

It is said that bears, as the winter is coming on, are in the habit of filling their dens with grass and that they eat a plant, called "ajalk," which has a narcotic effect upon them and keeps them in a state of torpor during the winter. After three months, when the spring arrives, they awake and go about for food. One of these bears once scented a corpse which he disinterred. It happened to be that of a woman who had died a few days before. The bear, who was in good spirits, brought her to his den, where he set her upright against a stone and fashioning a spindle with his teeth and paws gave it to her into one hand and placed some wool into the other. He then went on growling "mh-mh-mh" to encourage the woman to spin. He also brought her some nuts and other provisions to eat. Of course, his efforts were useless, and when she after a few days gave signs of decomposition he ate her up in despair. This is a story based on the playful habits of the bear.

2.—A BEAR MOURNS A GIRL.

Another curious story is related of a bear. Two women, a mother and her little daughter, were one night watching their field of Indian corn "makai," against the inroads of these animals. The mother had to go to her house to prepare the food and ordered her daughter to light a fire outside. Whilst she was doing this a bear came and took her away. He carried her into his den, and daily brought her to eat and to drink. He rolled a big stone in front of the den, whenever he went away on his tours, which the girl was not strong enough to remove. When she became old enough to be able to do this he used daily to lick her feet, by which they became swollen and gradually dwindled down to mere misshapen stumps. The girl eventually died in childbirth, and the poor bear after vain efforts to restore her to life roamed disconsolately about the fields.

3.—ORIGIN OF BEARS.

It is said that bears were originally the offspring of a man who was driven into madness by his inability to pay his debts, and who took to the hills in order to avoid his creditors.†

4.—THE BEAR AND THE ONE-EYED MAN.

The following story was related by a man of the name of Ghalib Shah residing at a village near Amb, called Parishing. He was one night looking out whether any bear had come into his "trumba" field.‡ He

* These legends should be compared with the Chitrál Fables published by Mihrwan Wazim-ul-Mulk in the *Asiatic Quarterly Review* of January, 1891, namely: "the vindictive fowl," "the golden mouse," "the mouse and the frog," "the quail and the lot." See Appendix III. as also *Légends* in "The House-Sugar Handbook."

† The scrupulousness of the Gipsies in discharging such obligations, when contracted with a member of the same race, used to be notorious. The Dôms or Khoms of the Nile are the "Romany" of Europe and our "Zingari" is a corruption of "Sindkani" or inhabitants on the borders of the River or Sin = the (Upper) Indus.

‡ Trumba, to be made suitable, must be ground into flour, then boiled in water and placed in the "tshumil" [in Amrit] or "poyáh" [Chilghit], a receptacle under the fourth, and has to be kept in this place for one night, after which it is fit for use after being roasted or put on a tawa [pan] like a Chapatti [a thin cake of unleavened bread].

"barley" or rabbit barley = some barley [native barley = common barley].

He fired off six guns, which however did not divert the attention of the stag. At last, he found out what it was that the stag was looking at. It turned out to be a huge "Hangion," which had swallowed a large Markhor with the exception of his horns! There was the perception out of whose mouth protruded the head and horns of the Markhor!! My Ghilghit, on the contrary, said that the Hangion was a great snake "like a big fish called Nang." Perhaps, Hangion means a monster or dragon, and is applied to different animals in the two countries of Ghilghit and Astor.

3.—A FIGHT BETWEEN WOLVES AND A BEAR WHO WANTED TO DIG THEIR GRAVE.

A curious animal something like a wolf is also described. The species is called "Ka."* These animals are like dogs; their snouts are of a red colour, and are very long; they hunt in bands of ten or twenty and track game which they bring down, one hunt or one Ka, as the case may be, relieving the other at certain stages. A Shikári once reported that he saw a large number of them asleep. They were all ranged in a single long line. A bear approached, and by the aid of a long branch measured the line. He then went to some distance and measuring the ground dug it out to the extent of the line in length. He then went back to measure the breadth of the sleeping troop when his branch crushed one of the animals which at once jumped up and roused the others. They all then pursued him and brought him down. Some of them harassed him in front, whilst one of them went behind and cracked his stomach clean out. This seems to be a favourite method of these animals in destroying game. They do not attack men, but bring down horses, sheep and goats.

* This is undoubtedly the *cuon rutilans*, a species of wild dog, which hunts in packs after the wild goat, so commonly found in the high mountains round Gilgit. The same animal also pursues it. Dardistan, specially Shuna, is the paradise of the lion, the wild sheep, including the *ovis poli*, and the red bear.

The Flora and Fauna of Dardistan have been so minutely described in Part II. of my "Languages and Races of Dardistan," though mainly from a linguistic standpoint, that I have nothing to say here about the products and animals of that country. Nor need I say anything about the dress of its people, except that its rolled-up woollen cap is, practically, the sign of the brotherhood (sometimes like that of Cain) among all members of the Dard race, and, as such, distinguishes them from Pathans, Afghans, Kashmiris, and others. The heavily-knit stockings are also a Dard article, and seem to have suggested, rather than followed, Kashmir patterns. Above all, the quasi-Cretic lyres branches of the women, and the Semitic eyes of the Hunza Haggris denote the antiquity of the Dard race. Curious is also the dress, light as air and softly warm, made of the fluff of the white griffon vulture or of that of the wild fowl. I must also refer the reader who wishes to know details about the rivers, mountains, etc., of Dardistan, and the occupations of its peoples, to Part II. of my "Languages and Races of Dardistan," and to the same volume, of which this is a Supplement, namely, the so-called "Hunza and Nagyr Handbook," a volume of 27 folio pages.

Ic Letter L-0 (1866-93) 1897 AV3 Dard AV3

HISTORY OF THE DARD WARS WITH KASHMIR

In 5 Chapters—(Chapter I. Chilás)

(Committed to writing from the statements of a Sadosi Dard who took part in many of the engagements).

Introduction. (July, 1893.)

Chilás has already been referred to in my "rough Chronological Sketch of the History of Dardistan from 1800 to 1892."* I now propose to republish "the History of the Wars of the Dard tribes with Kashmir" beginning with the account given to me by a Sadosi Dard in 1866 of the first war with the Chilásis.† Its importance at the present moment, consists in the fact that these wars with the Dards were almost all provoked by Kashmir, as they, practically, now are by ourselves. The attack on peaceful and pious Nagyr was excused by the usual calumnies that precede and justify annexation, till their exposure comes too late either to prevent aggression or to punish their authors, who, if soldiers, obtain honours, and if writers, an evanescent popularity. Now that the manuscripts of the Hazara Library have been sold by auction, that its fairies have been silenced, that its ancient weapons have been destroyed, that its language and religion have been assimilated to those of its neighbours, a living chapter has disappeared of the most ancient traditions of mankind safe in their mountain recesses for ages, till English and Russian schoolrooms wasted precious time at the expense of the safety of their respective Asiatic Empires. In 1866, I already pointed out that the Legends and Customs of the Dards were gradually vanishing before the incidental inroads of Orthodox Sunni Mohammedanism and that their preservation was a duty of the civilized world. Now we have simply killed them outright as also a number of interesting Aryan republics, like Chilás and other picturesque and peaceful communities. In 1875, Mr. Drew reported that the abhorrence of the Shin race to the cow, which probably marked the almost pre-historical separation of the Dáradas, the lowest of the twice-born, from the Brahmins of Kashmir, was ceasing, and in 1886 I saw a son of the excellent Raja of Nagyr in European garb all except the head-dress. Now that his country is practically annexed, its Chief is called "patriarchal," just as the Chilásis

* *Extract:* "1870. The raids of the Chilásis to assist the occasion for invading the country of Chilás, which was being a dependency of Kashmir, is not included in the Treaty of 1846. The Maharaja gives out that he is acting under orders of the British Government. Great consternation among petty chiefs about. Bewildered regarding absolute power of the Maharaja. The Sikhs send a large army, which is defeated before the Fort of Chilás. 1852.—Sukhdeb Sing and Dewan Hari Chand are sent with 10,000 men against Chilás, and succeed in destroying the fort and scattering the hostile hill tribes which assisted the Chilásis."

† Extract from Drew's "Northern Barriers of India," 1877: "Until about 1850 they used to make occasional expeditions for plunder, coming round the flanks of the mountain into this Astor Valley. It was these raids that determined Maharaja Gulab Singh to send a punitive expedition against Chilás. This he did in 1851 or 1852. The Dográs at last took the chief stronghold of the Chilásis, a fort two or three miles from the Indus River, and reduced those people to some degree of obedience; and there has been no raid since."

1: Letter L-3 (1866-93) 1893? AV3 Dard AV3

for the cooler surrounding hills. In another Dard republic, full of Arabic Scholars, Kandiá, there are no forts, and weapons may not be carried. Major Abbott, from whom Abbottabad so deservedly takes its name, reporting to the Lahore Board of Administration in July 1855, when the Maharaja of Kashmir had misinformed him of the successful conclusion of his campaign against Chilás and had asked the British Government, "whether he was to hold it with garrisons, or to punish the people by burning their villages and then to retreat," gave as his opinion that the latter course would exasperate the Chilásis into renewing their incursions, and that on the other hand "the possession of Chilás by Jummoo would altogether destroy the hopes of the Syuds of Kaghan. And as the odium of this very unpopular expedition has been carefully attributed to the British Government by the Maharaja's Ministers, so much of advantage may possibly be derived from it." I must now allow my Sazini and other Dards to give an account of Wars which not only include the struggles for the conquest of Chilás, but detail the expeditions to Hunza-Nagyr, the massacre of women and children at Yasin, the Daryel and other conflicts, all interspersed with characteristic anecdotes and the names of men and places that have, or may yet, come to the front.

Routes to Chilás.

The manners, tribal sub-divisions, and occupations of the Chilásis and the names of the mountains, streams, products, etc., of the country, as also the road from Takk to Kashmir by the Kanagumurra pass, Diáng, Shirá, Koja, Ujait, etc., are detailed in my "Dardistan," where a Chilási vocabulary, dialogues, songs, etc., will also be found. There are also roads from Abbottabad to Chilás through Agrór, of Black Mountain fame, practicable for camels. Another road, fit for ponies, goes by Muzaffarabad by Sharáli and the lovely Kishengunga and Sargun Rivers in Kashmir, by the Kamakduri Galli, to Nilt in Chilás. As already mentioned, the easiest road to our last conquest is by Kaghan through the Takk valley. There is also the long and dangerous road on the banks of the Indus to Bunji, which skirts, as its occupation would irritate, the Kohistani tribes who are P. ·hana, not Dards, including the rival traders with Gilgit of Koli-Palus. Thence, on that route, comes Jalkot and the road that branches off into learned Kandiá, which I have described at length in the *A.Q.R.* of July 1892. The road, such as it is, constantly crosses and recrosses the Indus (by rafts), and at the Lahtar river is reached the boundary between the true Kohistan and the Dard country, which is there called Shinkiá, because it is inhabited by the ruling Shiná race. We then come to pretty Darin, from which my Sazini informant. Opposite to it runs the Tangir valley and country, whence there is a road to Yasin to which Tangir owed a sort of loose bondage. We then continue by the right bank of the Indus opposite Sazin, passing Sharáli and on to the Daryel stream, which comes from the Daryel country that eventually joins on to Gilgit. Crossing the Daryel stream, we pass Harban on the left bank and a few miles further on, the Tor village, and arrive at the Hódur village, whence we go on to Chilás, after as bad a road of about 200 miles as it is possible to conceive.

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

The Supernatural in the Popular Belief of the Gilgit Region[1]

By Lieut.-Col. D. L. R. LORIMER, C.I.E.

GILGIT offers a rich field to the student of Folklore, and one which up to the present has been only partially worked. 113 114

Colonel John Biddulph was first on the scene with his *Tribes of the Hindoo Koosh*, published in 1880, which provided valuable information regarding the beliefs and customs of the people of Gilgit.

Some stray facts can be gathered from the discursive linguistic works of Dr. G. Leitner; and in his last work—*Dardistan in 1866, 1886, and 1893*—he gathered together a mass of miscellaneous material which he describes, somewhat ambitiously perhaps, as "An Account of the History, Religions, Customs, Legends, Fables, and Songs of Gilgit, Chilas, Kandia (Gabrial), Yasin, Chitral, Hunza, Nagyr, and other parts of the Hindu Kush".

Lastly there is Munshi (now Khan Bahadur) Ghulam Muhammad's interesting article: "Festivals and Folk-tales of Gilgit," in the *Memoirs of the Asiatic Society of Bengal*, vol. i, 1905–7, pp. 93–127.

These are the only important contributions to the subject with which I am acquainted, and it need scarcely be said that they are far from exhausting the field of research.

Chance and the exigencies of the Service took me to Gilgit in 1920, and kept me there till 1924. Unfortunately I am neither a scholar nor a folklorist, so all I can hope to do is to offer some additional information from this somewhat neglected region and leave others to make what use of it they can.

[1] A paper read in part at the Seventeenth International Congress of Orientalists held at Oxford in 1928.

P. 587

2: Lorimer L-3 (1920-24) 1929 AV3 Dard AV3

An account of a Daĭyāl display has been given by Colonel A. Durand in his "Making of a Frontier", so I need not elaborate the matter here. It will be enough if I contribute a few more general facts about Daĭyāls themselves. [113]

In Burushaski the equivalent of Daĭyāl is Bītan (plural bitaiyo). Daĭyāls may belong to any class of the population and to either sex. In fact they are nowadays, I believe, confined to a few special families. The chief, perhaps the only seat of Daĭyāls at the present day, is the small side valley of Bagrōt. 791 177

I have seen exhibitions by two female Daĭyāls in Hunza, but to the best of my recollection they were said to belong to a family which originally hailed from Bagrōt. Similarly the performer at a specially arranged display at Gilgit Headquarters, in this case a man, had been brought from that place for the occasion.

There is a possibility, however, of fresh recruitment to the ranks of Daĭyāls. "A certain number of people," I was told, "become new Daĭyāls." On the other hand, one may withdraw temporarily or permanently from the faculty. 791

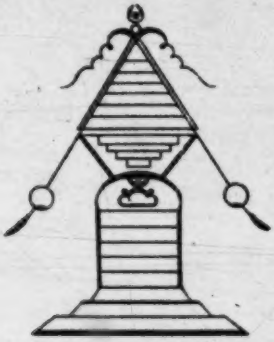
Daĭyāls possess, or at any rate have in the past possessed, more than the mere powers of second sight and prophecy. They are on more intimate terms with the supernatural world than ordinary folk. In talking of the Peris I have already quoted the statement that the Peris come to watch the Daĭyāls' performances and that they are the source of the Daĭyāls' knowledge; and again that it is on their account that the Daĭyāl objects to the use of green clothing by the laity.

At an actual performance I was warned that they disliked anything red, and that they were liable to lose self-control and to attack anyone wearing or displaying it. We nervously took stock of our belongings, for the wild-eyed officiating Daĭyāl looked only semi-human and capable of anything whether in his mind or out of it. But why should red be objectionable, except as the complementary colour to green? 791 822

000 "Shri Bai" ceremony, performed with a slight difference at Naugam, will be dealt with separately.

Sculptured Stones.*

532 174 778 On the bank of the Indus river a big stone is seen about a mile's distance from the entrance of Botugah Nullah (Chilas Nullah) where there stand some boatmen's huts. It bears a figure of a Buddhist *Manc* [?]. The carving begins a little above the foot of the stone. In height it is a little larger than a man. Though faintly engraved, it is so skilfully whitened that, although it has been exposed for so long a time to the action



of the weather, its white colour is still to be remarked from a distance. On this rock there are also many other figures of the same kind, but they are somewhat smaller in size than the one above mentioned. Some two or three miles below this place, there are numerous stones of various sizes on the river bank bearing the figures of goats and markhors, &c. Some of the stones show representations of axes, while the others are those of deer. At some places the carvings are seen on the top of a stone as well as on its sides. The same kind of figures are also seen in the Bagrot Valley engraved on rock-faces between the Sanikar and Bulchi villages.[1]

At Barmas, near Damot, in the Sai valley, there are two pictures of Buddha. One is carved on a stone, and the other is a painting of Buddha sitting among his disciples.

At another place, in the neighbourhood of Chilas, there is a rock still larger in size, and on its river side there are a good many figures. There are also two or three carvings of temples with a large number of men, goats, horses and cows, &c., engraved on them. On this stone there is an inscription written in some ancient character. The same carvings are noticed for some way along the river, which here does not rise sufficiently in summer to do them any injury. It shows that in a certain period, this part of Chilas was inhabited by Buddhists. The inhabitants of Chilas are under the impression that all these inscriptions are made by the fairies.[2] The tradition is that in ancient times the land was

532 174 776 778

[1] These villages are situated in the Lasper Valley.

[2] [A similar belief is held by the Malays (Mahommedans) of Lower Siam and Pahang regarding the "Orang Purai" (Peris), and certain clay tablets of Buddhistic origin found in caves. See Skeat, *Man*, 1901, No. 125.—Ed.]

113

*[See also p. xxii ante.—Ed.]

Riddulph G-3 (1873-1878) 1880 AVJ Afghanistan AVI
4
AVJ Dard AV3
Burusho AV7

D
771
173
B
771
173

their descent. Allowing twenty-five years for each generation, this would place the first appearance of Mahommedanism in Gilgit at about the end of the thirteenth, or the beginning of the fourteenth century—a time when that faith had already spread over the more accessible parts of Central Asia. It is to be noted that this exactly corresponds with the time when Islam was first introduced into Cashmere, which, according to Ferishta, happened between A. D. 1315 and 1326. General Cunningham, by computing thirty years for each generation, and fifteen for the reign of each ruler, places the introduction of Mahommedanism into Khapolor about a century later.[1] According to one tradition Azor came from Iskardo, and in the genealogy of the Makpon princes, a Mahommedan adventurer is shown to have established himself in that place at exactly the same time, if the same computation be allowed for the duration of a generation.

It is not, however, probable that the usurper would have been in a position to attempt the forcible conversion of his new subjects; and it may be presumed that, for a long period, his descendants contented themselves with practising their own faith, with, no doubt, greatly relaxed stringency, without interfering with that of their subjects. It is not till eight generations of rulers later, which would represent a period of two centuries, that we meet with a Mussulman Thum in the neighbouring state of Nager. There was, probably, a fresh impulse given to Mahommedanism about the end of the sixteenth century, for it was at about that period that a Persian adventurer, the founder of the present ruling families of Chitral and Yassin, established himself in Kashkar. The names of those whose kingdom he usurped are lost, the only record being that they were of the Shahreis family, which is the name by which the Gilgit rulers previous to the time of Azor were known, and which was retained by the descendants of the usurper for four generations. The Emperor Baber, writing in the early part of the sixteenth century, speaks of Chitral as forming part of Kafiristan, "in the hill-country to the north-east lies Kafiristan, such as Kattor and Gebrek."[2] But on several occasions he distinguishes this Kafiristan from Kafiristan Pich (which is still a Kafir country), as if some difference existed between the two. It is probable, therefore, that though the faith of Islam was introduced into the country mentioned about the beginning of the fourteenth century, it was long confined to

D

[1] Cunningham's Ladakh.
[2] Erskine's Memoirs of Baber, page 140.

[113]

[See 1: Cunningham, AJ4 West Tibetans file -- Analyst]

113, 19

Dard AV3

[For information pertaining to the Dard Language, see 1: Drew, AV1 Kashmir, category 116, pp. 468-469, 520-521.]

113, 648

Dard AV3

[For additional information pertaining to international relations from 1842-1873, see 1: Drew, AV1 Kashmir, category 116, pp. 435-455 passim.]